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Globalization of Local Cuisine in West Java: An Attempt to Introduce and Preserve the Cuisine through Cultural Diplomacy

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ABSTRACT

Culinary art offers a gastronomic experience of local cuisine that has a distinctive taste. Potential local of cuisine can be an answer to start or open a tourism development efforts in West Java through the development and marketing of culinary products. West Java Province, also known as the land of Sunda, has different kind of dishes comparing to other Indonesian cuisine. Sundanese cuisine's characteristic is freshness to every cooking, because it is usually served with fresh vegetables. The food can be found in Bandung, Cianjur, Purwakarta, Bogor, Cirebon, Kuningan, Indramayu, Sumedang, Sukabumi, Garut, Tasikmalaya, and Ciamis. The method used is descriptive qualitative which aims to create a description or picture of systematic, factual, accurate information about culinary mapping in West Java. And the approach used is ethnolinguistics by using historical and cultural approach. The result of the research produces a culinary reference book and map of West Java in and this will be a recommendation for local governments to get food icons from West Java to attract foreign tourists coming to West Java

Keywords: Culinary, West Java, ethnolinguistics.

Introduction

Indonesia is the largest archipelagic country in the world with a total of 17,054 islands. Each island has different customs, values and habits. As one of the elements of culture, Indonesian culinary is also a pride cultural element. Traditional Indonesian food is one of the attractions of foreign tourists and local tourists. In Indonesia, there are many kinds of traditional food.

From 17,054 islands that make up the Indonesian archipelago, there is the island of Java which is known for its unique history and its beauty. West Java Province is one of the provinces that attract attention besides having a dense population, the province has a moderate climate and extraordinary natural wealth. With a tremendous natural wealth, one form of cultural product that is interesting to be introduced from the Province of West Java is food. Food has an important role in cultured life. Food is not only as a means of fulfilling energy needs, food has economic value as well as cultural value.

Sundanese people by utilizing the existing ingredients in the surrounding likes to create a unique food in terms of names and flavors. Name it *colenak*, *combro*, *burayot*, *batagor*, *cireng*, *cimol*, *gehu*, and so on. Food has an important role in the life of the Sundanese people.

Traditional Sundanese cuisine has to defend itself from the fast food strikes that now dominate Indonesian culinary, as well as the flow of globalization that removes the borders of the country due to the sophistication of technology and information. During this time, West Java is famous for various types of food either in the form of snacks, drinks, and heavy foods

that have become a pride for the people of West Java and the penchant for people who come from other regions. Sundanese culinary has become an icon of pride in tourism programs that highlight the authenticity of West Java.

Bandung Tourism Office has a map of culinary tourism, but they have not shown culinary map in all of West Java. Map of culinary tourism compiled by the Tourism Office of Bandung just arranged geographical zones and culinary places such as restaurants, cafes, and restaurants and foreign menu that can be visited by tourists, but tourists have not been able to see the peculiarities of West Java culinary presented in every culinary place.

West Java culinary icon can be used as one form of strength of the Indonesian nation through soft diplomacy which is part of the power of a country in the arena of other nations, because in the concept of soft power diplomacy, culture is the main topic. Food has become an integral part of the international relations policy of many countries to establish and solidify diplomatic relations, create cross-cultural understanding until a gastronomic approach to diplomacy.

Objectives

West Java local culinary topics became the topics raised because (1) local gastronomy of West Java which is the heritage of ancestors is an asset of the nation that must continue to be preserved and introduced furthermore, (2) West Java gastronomy is not merely a collection of recipes, And heritage of the nation's cultural heritage which has appeal and also has a certain meaning that has not been understood by the public in general, so ethnolinguistic research of the names of Sundanese cuisine becomes an important thing to do, (3) this research will produce a culinary map of West Java Which is complete that is not owned by any big city in West Java (4) this research in accordance with the vision and mission of West Java Province that brings local excellence area through the gastronomy of West Java.

Research Questions

1. How is culinary mapping in West Java?
2. What contributions can be made in the field of tourism?

Methodology

This research uses research method called descriptive-qualitative research method. Descriptive-qualitative research method is a research method that aims to describe the things that become the object of research in gambling, this is in accordance with the definition of descriptive research methods of Djajasudarma (2000: 9) descriptive-qualitative research method aims to create a description or systemic, and accurate data, properties, and relationships of the phenomena studied. In this study, the object of the research data is the typical food of West Java which is located in big cities in West Java, such as in Sumedang and Garut.

The data are obtained by conducting survey method and questionnaire interview. The researchers go to the area to capture the culinary trademarks in some areas in West Java. Then the researchers have the instrument of questionnaire-interview sheet to give to the owner from the food brand. Furthermore, recording technique is also used in this study (Mahsun, 2005: 92-103).

Descriptive research method that has been described above, generally has an inductive research model (Chaedar, 2002: 119), in order of:

1. Gathering information,
2. Asking questions

3. Build categories
4. Looking for patterns (theory)
5. Build a theory or compare patterns with other theories

The first order, which is to find information about the typical foods of West Java located in the big cities in West Java that can be promoted internationally. Researcher inventoried the names of the food and the area of the food maker. Then the researcher began to conduct field research, questions were made and intended for the food maker, and the originator or creator of the food. Then the food is divided into several categories, and documented. On the next stage, researcher looked for patterns or theories to promote these foods, for example by promoting its delicacy, nutritional content, and ease in the way it is made. Furthermore, researcher began to develop patterns or good theories to promote food typical of West Java.

Literature Review

Ethno linguistics

This research uses ethno linguistic approach as grand theory, because the culinary mapping based on geographical is very closely related to the culture of the local population. Ethno linguistics has variously been approached as study group's experience of life and it is organized and expressed through the group's language tools and as a science whose aim is to examine the relationship between a language on the one hand and society and culture on the other (Riley, 2007:8).

Local Wisdom and Culinary Philosophy of West Java

Indonesia has various cultural heritages. Culinary heritage as a form of local wisdom is one of the constituents of identity and cultural identity of the nation. Therefore, the culinary diversity of the archipelago needs to be introduced, not only to the domestic community itself, but also to the international community. Sundanese culture has certain characteristics that distinguish it from other cultures. In general, the people of West Java or *Tatar Sunda*, known as a society that is soft, religious, and very spiritual. This tendency appears as in the pamphlets of compassion, *silih* and *silih asuh*; Loving each other (giving priority to compassion), mutual perfecting or improving (through education and sharing knowledge), and protecting each other (keeping each other safe).

Sundanese cuisine in ancient times turned out to have a dominant spicy flavor. Almost in every vegetable dish or processed meat, parents always use chili as a spice. Even if you do not use spicy seasoning, there must be chili sauce served with fresh *lalaban* (fresh vegetable). In the culinary treasure of *Parahyangan* itself, *sambal* can reach dozens of varieties. The variety of *sambal* includes *sambal combrang*, *sambal tarasi*, *sambal cibiuk*, *sambal plow*, *peanut sauce*, and *sambal hejo*.

Ethno linguistics in Meaning the Culture

One branch of science that can be used in the study of identity in the culture of society is ethnolinguistics as a science that examines the relationship between language with society and culture. As Philip Riley notes, the area of ethnolinguistic study involves studying the relationship between language and culture, communication practice, and the cognitive model of language and community thinking. Ethnolinguistics tries to describe and understand the role of language in shaping the way members of society relate to the world, between themselves and others. "Ways of knowing and being" in society, is the thing that constructs identity (Riley, 2007: 11).

Soft Power Diplomacy (Cultural Diplomacy)

The term soft power diplomacy became known in the late 1980s. The concept of contrast with hard power diplomacy was introduced by Joseph Nye from Harvard University. Soft power diplomacy is defined as the ability to get what you want through attraction rather than coercion or payment which includes culture, values, and foreign policies (Nye, 2004: 11). West Java culinary icon can be used as one form of strength of the Indonesian nation through soft diplomacy which is part of the power of a country in the arena of other nations, because in the concept of soft power diplomacy, culture is the main topic.

Food has become an integral part of the international relations policy of many countries to establish and solidify diplomatic relations, create cross-cultural understanding until a gastronomic approach to diplomacy emerges. The origin of raw materials and natural factors is taken into consideration, manufacturing techniques and presentation are taken into account, historical background is recorded, quality and nutrition take precedence, and most importantly the elegant taste is emphasized for the truth and goodness of a food. That is the meaning of gastronomy that does distinguish it from the meaning of the word culinary, which is limited only in cooking techniques only. With its diversity of food, Indonesia has tremendous potential to apply the gastronomic diplomacy strategy with a specialization of introducing West Java culinary as one of Indonesian culinary icons.

Findings

Classification of Culinary Data Based on Area

Table 1

Name of Area	Sumedang	Garut
Name of Food	<i>Tahu Sumedang</i> <i>Oncom Pasir</i> <i>Reungit</i> <i>Hui Cilmebu</i> <i>Soto Bongko</i> <i>Opak Oded</i> <i>Karedok</i>	<i>Chokodot</i> <i>Sambal Cibiuk</i>
Vocabulary (name of area)	<i>Tahu Sumedang</i> <i>Hui Cilembu</i> <i>Oncom Pasir</i> <i>Reungit</i> <i>Karedok</i>	<i>Sambal Cibiuk</i>
Vocabulary (raw materials)	<i>Soto Bongko</i>	<i>Chokodot</i>
Vocabulary (the name of figure)	<i>Opak Oded</i>	

Based on the results of our research in two areas, Sumedang and Garut, we obtained food with the following names, from Sumedang, *Tahu Sumedang*, *Oncom Pasir*, *Reungit*, *Hui Cilembu*, *Soto Bongko*, *Opak Oded*, *Karedok*. From Garut, *Chokodot*. Then, the food names of these four regions are classified by,

- a. Vocabulary area name: *Tahu Sumedang, Hui Cilembu, Oncom Pasir Reungit, Karedok, and Sambal Cibiuk*
- b. Vocabulary of raw materials used: *Soto Bongko and Chokodot*
- c. Vocabulary by capturing the name of the regional figure: *Opak Oded*

Discussion

Sumedang

Opak Oded. The name of *Oded* is derived from the name of the creator of *Opak*. *Raja* means King or the most delicious *Opak* in Sumedang. *Opak* is a kind of snacks made of sticky rice, coconut and salt mixed. *Oded's opak* has thin and small shape, opaque is a typical food of West Java at the time of the occupation because of sticky amalgamated *opak* can hold up to one week.

The workshop is located in the district of Conggeang, is about 30 km from downtown Sumedang. *Opak Oded* is known for its minimalist and thin size, unlike the big opak. Its flavor variants that reach eight different types value this *opak* compared to other *opaks*. The consumers of *opak* are not only from Indonesia, but also from foreign countries such as Japan and Korea. Even the Japanese who came to the *opak* production came from the Japanese Embassy. When an order from a foreigner comes, there is little adjustment to the material presented.

It happens when the products are made when shipping to Singapore using airtight plastic packaging (vacuum). Until now the flavor variants that have been produced include: original flavor, chicken onion, cheese, *balado* (spicy), shrimp paste, fish, and strawberry. For the addition of flavors such as cheese, used original and fresh cheese instead of cheese Essen. No chemical elements are added such as preservatives or flavors. Everything is natural pure ingredients such as sticky rice, coconut and salt

Oncom Pasir Reungit. *Oncom* is fermented peanuts that have a low-fat content. The original word *Pasireungit* is derived or created directly from *Pasireungit*, an area in Sumedang. Mr. Andar is the original creator of *oncom* in Pasireungit. Mr. Andar started this business about 15 years ago. The product is not yet marketed abroad, it's just often brought by Indonesians abroad as souvenirs

Soto Bongko. Almost in all areas in Indonesia, especially in Java we can find a dish called *soto*. In the region of Sumedang which is famous by tofu, it is found a typical *soto* containing tofu named *Soto Bongko*. The term *bongko* refers to *lontong* shaped clumps / large bundles of diameter between 15-20 cm. When *lontong bongko* is served, it is cut into pieces and served with a sauce of coconut milk with curried curry, shredded tofu, fried onions, small pieces of chicken, pieces of potato and squeeze of *rempeyek oncom*. *Soto bongko* sauce mixed with various herbs such as onion, garlic, red chili, pecan, galangal and turmeric. The color of sauce produces is yellow reddish.

Karedok. The food named *karedok* is a kind of raw vegetable, and according to some sources, the name comes from Karedok Village, Jatigede Subdistrict, Sumedang Regency. The village is located across the Cimanuk River. This area was once the territory of Sumedang Larang or Negara Mayeuti (the name of the people at the time). *Karedok* is one of the specific foods of Sumedang. Its basic ingredients are fresh raw vegetables. Some types of vegetables that complement *karedok* include sprouts, cucumbers, cabbage, long beans, basil leaves, and eggplant. Vegetables are sliced and then mixed into the herbs of peanut spices, chili, garlic, *kencur*, salt and brown sugar.

Because using natural vegetables in the manufacture, then *karedok* can be categorized healthy food. For example, sprouts, these ingredients are believed to help slow down the aging process, prevent the spread of cancer cells, increase fertility, good for stomach health,

help smooth the skin, and reduce cholesterol levels. While other ingredients, namely long beans, also has a potent efficacy, such as can control blood sugar, overcome hypertension, help minimize the risk of stroke, prevent heart attacks, and overcome constipation. In its presentation, *karedok* can be eaten with rice or without rice with sprinkled fried onions and crackers.

Garut

Chokodot. Food trademark that comes from the town of Garut, namely *Chokodot*. It has a grammatical meaning because it has poly morpheme form, consisting of acronyms of two free morpheme, chocolate or chocolate with *dodol*. *Dodol* is derived from glutinous rice mixed with coconut milk and sweetened, but the basic material can be added with other flavors, namely apples, strawberries and other fruits. The products have 149 flavors. Milk chocolate flavor is highly interested by the local visitors, in contrast to those overseas who prefer dark chocolate flavor.

The trademark of *Chocodot* also has the meaning of contextual/cultural look at the uniqueness of the packaging, as mountain background in Garut so that the taste of chocolate with packaging adapted to the image or the character of the mountain. For example, the background of Mount *Talaga Bodas* is intended for white chocolate because "*bodas*" means white; Mount *Haruman* to dark chocolate, because the mountain Haruman regarded as the most magnificent mountain in Garut.

The flavour of chocolate is very varied. There is chocolate variant mixed with Indonesian coffee. We also find chocolate variant *Ceu Mumuh*: chocolate mixed herbs, in this case chocolate mixed with sour sugar. Healthy chocolate variant: chocolate sugar free (dark chocolate). *Babancang* chocolate variant: chocolate mixed with various flavored *dodol*. *Babancang* is the name of the podium in Garut downtown. The most unique variant: Java chocolate van (chili flavor) produced since 2011. Chocolate Gage variant (Garut Geulis. Chocolate variants Up to date, using interesting words, such as dainty chocolate (dark chocolate + white chocolate), dark chocolate (filling chocolate), confusing chocolate (milk chocolate and Sundanese brown variant: chocolate *paporit*, *kamumuh*.

The mapping of the types of food in two cities in West Java, namely Sumedang and Garut has provided an overview of the diversity of food types from that area. In fact, these foods are also favored by foreigners. This fact can be the attraction of tourists to visit Sumedang and Garut and also other areas in West Java. As one of the instruments of soft power diplomacy, one type of food from this region can be used as a culinary icon of West Java.

Limitation

For now the research activities only cover two areas of West Java, namely Sumedang and Garut. However the research will cover other cities in West Java, namely Tasikmalaya, Ciamis, Kuningan, Cirebon, Purwakarta, Cianjur, Sukabumi, and Bogor.

Recommendation

To get a comprehensive result of West Java culinary mapping, it should be conducted in a whole research in every area of West Java and there needs to be cooperation with Local Government of West Java, Ministry of Foreign Affairs, Ministry of Tourism and Foreign Affairs so that the culinary icon of West Java can be known in international world.

Conclusion

Ethnolinguistic approach is the most appropriate approach to see the map of food types contained in the area of West Java, especially Sumedang and Garut. This mapping provides an overview of the diversity of the types of food that can then be used as an icon of West Java food in the international world through soft power diplomacy instrument. On the other hand, the results of the research will make a positive contribution to tourism development in West Java in particular, through culinary icon that can be used as a tool to promote Indonesia to the international scheme. It contributes to the effort to preserve the gastronomic local of West Java that are not endangered in the days to come but still will continue to grow, and will provide opportunities for cooperation that could be established between local government and the tourism and trade department with the local government of West Java Province, as well as with other parties outside.

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